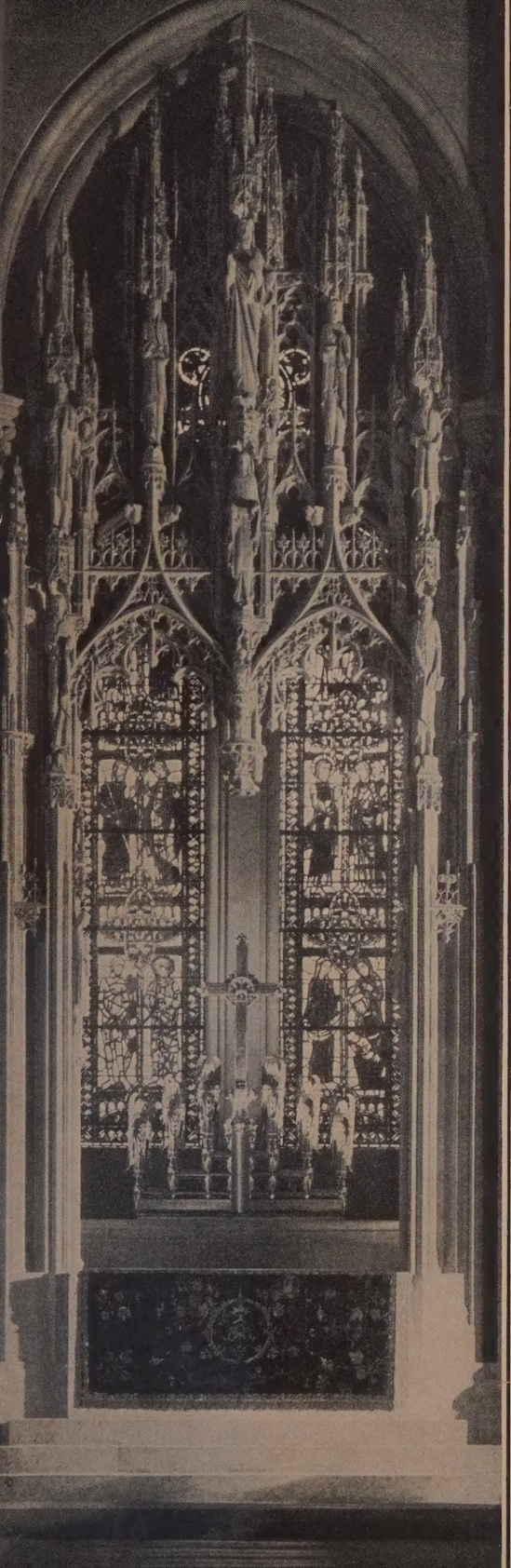

The Church Monthly

APRIL, 1934

The Use and Misuse of Power

The Budget

The Carillon of Jerusalem

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The Church Monthly

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THE Y. M. C. A. BUILDINGS AT JERUSALEM—CARILLON TOWER IN THE CENTER

The Use and Misuse of Power

By Harry Emerson Fosdick

A verse in Dr. Moffatt's translation of the Book of Ecclesiastes accurately describes the intent of our morning's thought. Says the ancient Jewish writer, "Thoughtfully I pondered what goes on within this world whenever men have power over their fellows." We are introduced here to an area of experience without the thoughtful pondering of which it is impossible to understand human life. No moral test can be much more severe than the temptation to misuse power over our fellows. Yet every normal human being desires to possess such control; the will to power in the human ego is universal and imperious.

Freud goes wrong when he tries to reduce all the urgent motives of the self to what he calls "sex." Deeper than that, interpenetrating that, and sweeping a wider range of compulsion is another element, the will to power. Men do not usually seek money for itself; money is power. Men commonly do not seek knowledge for itself; knowledge is power. Historically the experience of love has found its thrill in no small measure in the fact that it is a conquest; it gives power over another. All the deep desires of the self which seek position, prestige, popularity, which love to sway people, whether with charm of personality, strength of mind, or external possession, reveal how insistently our ego longs for power over our fellows.

We are not saying that this in itself is wrong but, rather, that the crucial test of character commonly comes at precisely the point where this strong demand of the ego begins to be satisfied. Power's possession is a heavy moral strain. For one thing, it opens the door to self-indulgence—a dangerous door to have opened. Many people cannot withstand its lure. As soon as they begin to see that door swinging wide, they walk straight in. Moreover, power's possession creates the thirst for more power. The feel of power in the hand that wields it is overwhelmingly attractive, so that the power habit, like the drug habit, easily impels one to seek an increase of the dose. And power's possession unconsciously but dreadfully can harden a man's heart. When one has power over his fellows one finds it difficult to understand how his fellows live and then, later, one may find it difficult to care how they live. Another phrase from the Old Testament, in the prophecies of Micah, Dr. Moffatt also has translated:

> Woe to men who on their beds
> some mischief plan,
> and carry it out when morning comes,
> because they can!

That is an obbligato on what an endless series of ruthless deeds—"because they can"!

Here, then, is a fact of incalculable significance to personal and social life. Every young person here today desires power, and the forms in which you seek it may be so wholesome that all of us heartily might wish you success; only, we who are older know this also, that

the day when you possess it will be not the end but the beginning of your problem.

At this point we run into an interesting contrast between the habitual attitude of Jesus and of ourselves. We constantly marvel at people who win spiritual victory despite adversity. How do they do it? we say. Starting with so little, cramped by penury of circumstance, withstanding towering obstacles, and yet despite it all carrying off a spiritual triumph—how do they do it? But Jesus habitually marveled at people who carried off a spiritual victory in spite of prosperity. How can they do that? said he. How can a rich man enter the kingdom of God? he cried; "It is easier for a camel to go through a needle's eye." The rich man has such power over his fellows, the doors are so open to self-indulgence, the possession of power gives such opportunity to grasp more power, and riches so separate a man from understanding and sympathizing with his fellows, how can one, said Jesus, win *that* victory? Indeed, the Master marveled so at such a triumph that at the end of his discussion of it he said in explanation, "With men this is impossible; but with God all things are possible." Here is an interesting contrast between Jesus and ourselves. Jesus had thoughtfully pondered, as perhaps we have not, what goes on within this world whenever men have power over their fellows.

We cannot, however, push this matter off into a corner as though it applied to one class of people only, like the rich. Obviously it concerns every one of us. Nothing, for example, gives one such intimate, interior, and dominant power over another as love. When we are loved, we are trusted with terrific power over our fellows, so that anybody who habitually deals with the confidential interests of individuals thinks of this almost first when he ponders what goes on in this world through the misuse of power. Charles Kingsley, asked the secret of his radiant and useful life, answered, "I had a friend." Well, that is very fine, but many a bedraggled spirit comes to see the minister who, asked the secret of his sorry estate, gives precisely the same answer. He too had a friend—who misused the power that friendship gives.

Let each of us, then, get himself or herself into the center of this picture. We have power to help people, to hurt people, to lift them up, to make their days hard and their nights long-drawn-out and anxious. Let us get our thoughts for a while off our weakness. We think of that too much anyway. Let us get our minds upon our power. We have some somewhere over our fellows.

This truth applies not only to each of us but in a special sense to our generation as a whole. We are in the midst of a wide-spread, deep-seated revolt against misused power. The steadiness of the American people through these years of strain, their refusal to follow demagogues or resort to violence, their fortitude and sportsmanship and even good humor in desperate circumstances seem to me beyond all praise. Nevertheless, let none of us be fooled by that. We are facing an indignant and determined revolt against misused power. In 1928 in this city I addressed a convention of representatives of one of our greatest industries. We were then at the flood tide of what looked like prosperity and under circumstances very different from today's. I spoke to them on the same subject which occupies our thought now. No nation, I tried to say, had ever been trusted with such power as we

then possessed. We were the creditor nation of the world and incredibly well-to-do. When one went to a country like Arabia, the problem was penury and want. When one went to a country like China, the problem was lack—lack of food, lack of means of communication, lack of literacy. But when one came back to America, the problem was plenty. We had already passed out of the economy of want into the economy of abundance. We had means to produce more than we had use for. It was natural, I tried to say, to be self-congratulatory under such conditions, but, as a matter of fact, that was the most dangerous position which any nation could ever face. For the tragedies of history had been the tragedies of misused power. The catastrophes of history had not arisen mainly from the weak—no, from the strong. As individuals and as classes they achieved power and then, with the power they had, they grasped more power until in political or economic or military might they bestrode the world. Then they could not handle the power they had. They committed suicide with it. The terrific temptations associated with its possession were too much for them. The lust for power, the greedy employment of it, the desire to exploit rather than dedicate it, the failure of intelligence and character in handling the complicated problems presented by it—how history repeats the tragedy of misused power!

I almost had forgotten that old speech until the other day one of the men who was there reminded me of it. "So," he said, "it came out as you feared. We mishandled our power."

This range of facts presents the most serious and most disillusioning problem which society faces. Interested in politics and believing in political organization, we see rings like the Republican machine of Philadelphia or of Chicago, or Tammany Hall in New York, achieving power and then mishandling it. Enthusiastic over organized labor and collective bargaining, we see the unions possessing tremendous power and too often misusing it. Believing in the church and under favorable circumstance rejoicing in signs of its increasing power, whether in history or in some contemporary exhibition of mishandled strength, we feel the force of Dean Inge's biting but everlastingly true statement that every institution, even the church, ends by strangling the ideas it was founded to protect. No wonder our forefathers based the Constitution of this nation on balanced checks. Our forefathers had suffered so terribly from misused power that they dreaded it above all else.

It comes, then, straight from our tradition that we should revolt against mishandled economic power. One solution only is possible to that revolt. The sole defense of any economic order is to make it work for the welfare of all the people. That, however, involves something deeper than external rearrangement of the economic system. No economic reorganization will work one bit better than our present methods do without something deeper, the Christianizing,—let us use that word in a deep sense,—the Christianizing of the meaning and use of power. Without that profound ethical transformation we may secure any kind of economic order we chance to fancy—capitalism, socialism, fascism, communism—but, all alike, they will go to pieces in the end on the same rock, the misuse of power.

In trying to see what is implied in this crucial personal and social prob-

lem, consider first that the idea that Christianity is primarily intended for the weak is a dangerous folly. How often we have heard that! Inadequate people, afraid of life, insufficient to deal with it, wanting comfort—Christianity is for them. They ought to come to church, we are told, and be comforted, but strong personalities, able to stand on their own feet, resolutely facing the world and successfully grappling with it—why should they want Christ? Every minister some time or other has had a strapping youth in the pride of his power talk like that. Yet all history is a continuous answer to it. We could get on fairly well, muddling along with the unchristian weak. It is not they who have drenched the world in blood and made the centuries sick with ruthlessness. It is not they who on their beds some mischief plan and carry it out when morning comes because they can. The strong have done that. So the ethic of Jesus was directed primarily at the strong. "He that is greatest among you shall be your servant." Power possessed, dedicated, used, and, if need be, renounced —that is the central principle of the ethic of Jesus.

That was his personal problem. He had power to handle. Indeed he did. A personality who has done to the world what he did has strength to manage, and even for him it was very difficult. Each of the temptations which in symbolic form he described to his disciples concerns that. Should he turn stones into bread—that is, should he use his gifts for material ends? Should he cast himself down from the temple top expecting to be unhurt—that is, should he use spectacular methods to win easy, popular success without traveling a hard road of suffering and sacrifice? Should he fall down and worship the devil in hope of gaining the kingdoms of the world—that is, should he use violence to win an earthly dominion? There swirled the temptations of the Master, where temptation swirls in every son of man, around his power. And out of his personal problem came his characteristic ethic of dedicated strength which Paul correctly understood: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

You see, the Master had every reason thoughtfully to ponder what goes on within this world whenever men have power over their fellows. Remember what Pilate said to him that last hour in the Prætorium: "Knowest thou not that I have power to release thee, and have power to crucify thee?" So! Even the crucifixion was a tragedy of misused power.

The Christian churches of this nation face no more imperative task than the persuasive presentation of this truth to the strong. Sometimes in this pulpit I am accused of neglecting the weak and their need of comfort. I am sorry. I am aware of that other side of the Gospel: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How amazingly many-sided the Master was! But the crucial problem of this nation now is not centered in the weak; it is centered in the strong. What are we going to do with our power? Some of my very intelligent friends say that already in this nation we have entered a race between the Christianizing of power on the one side and violent class war on the other. I hope that issue is a long way off. But my friends are very serious. Look, they say, at any privileged class in history, like the Louis of France from the Grand Mon-

arch on. That was a typically privileged class in which the possession of power worked out its characteristic consequence: private luxury in the midst of public poverty, power's possession creating the thirst for more power and more power and still more, deafness to the cries of despair from the great masses of the people, blindness to the inevitable coming of a new day, stubbornness against social change that would affect their own power, until at last they had to be violently upset.

You too will see this in our time, my friends say. Go on teaching the Christian ethic to the powerful; they will not accept it. The Christian ethic means the social dedication of power, its use for the commonweal, and, if need be, its renunciation. No privileged class in history ever accepted that until it was coerced into doing so. So, they say, you will see that it will require a class war to settle this problem. There is more such talk going on in this country than many people dream.

You know what I think about war, every kind of war, and of all wars the most irretrievably sinister is a class war. If Daniel Webster, looking with dread on a possible Civil War, could pray that his eyes might never rest upon "a land rent with civil feuds, or drenched, it may be, in fraternal blood," one surely would pray that about a class war. But then, you see, despite Daniel Webster's prayers, the Civil War did come and one of the reasons was that once more in history a powerful owning class would not let go. Has something like that to happen in our land? I am sure it need not happen; but I am sure also that whether it happens or not depends mainly on people like ourselves, one way or another on the privileged side of the social order. How are we going to handle our power? "He that is greatest among you shall be your servant." My soul! how difficult it is for a man whose fingers have tasted the feel of power really to dedicate it, or, when the need arises, to renounce it for Christ's sake and man's!

Again, as we face this crucial personal and social problem, consider how clean a line our thought draws between the ethics of Christ and the ethics of the world. To have that line so cleanly drawn that there is no mistaking it is one of the deepest needs of modern Christianity. Many of us have confused Christ and the world, smoothed out the contrast between them, like chameleons have taken our moral color from the life we crawl across, until it is difficult to tell the difference between the living of Christians and non-Christians.

Now, there are various ways in which one can distinguish the ethic of Jesus from the ethic of the world, but none, I suspect, cuts deeper into the quick than the one with which we are dealing. By and large, despite fine exceptions, the world as a whole is run by the power-ethic,

> That they should take who have the power,
> And they should keep who can.

Christ, however, stands for the love-ethic, generous, sacrificial outgoing love expressed in dedicated power. That *is* a contrast. It represents a conflict which we ministers face in one experience exceedingly difficult to endure. We see Christian youths trained in Christian families and schools, sensitive, idealistic, boys and girls who seem to us the pride of the church and the hope of the world. Then we see these young people go out from home, church, and school, those comparatively sheltered areas

where the love-ethic has been fairly established, into the world at large. That is not run by the love-ethic, but by the power-ethic. So these young men and women come back to us to say, We cannot be Christian, not out there; that is another world; we can make the love-ethic work within certain sheltered areas like the home, but Christ is not the lord of the great world; Nietzsche is, with his ethic of power.

Sometimes we ministers are told that social questions are not our business. I beg of you, think that through again. To train boys and girls in the love-ethic of Jesus and then send them out into a world of war and racial prejudice and social injustice where the love-ethic is pounded to pieces by the power-ethic of a pagan society,—that will not do! The Christian church has a tremendous stake, involving its very existence, in the social question; for this world cannot permanently go on half under a love-ethic and half under a power-ethic. They are mortal enemies. One or the other in the end will win a general victory and if at last the great world as a whole should fall under the sway of the power-ethic, that would reduce to utter futility a few individuals here and there with the love-ethic.

This, then, is the crux and conclusion of the whole matter. Our truth comes up to the doorsill of every man's conscience. I have not tried to be comforting this morning. If this sermon is not a challenge it is a failure. It challenges my own life as much as any man's. It walks straight to the doorsill of every conscience and says, You have power; what are you doing with it? More persons ruin their lives with their power than with their weakness—be sure of that! More persons help ruin their generation with their power than with their weakness—be sure of that! As for being Christians, never think of Christianity primarily as medicine for weakness. It is more than that. To be a Christian means to take in your strong hands the love-ethic and go out into this pagan world to live by it, believe in it, adventure on it, sacrifice for it, until we make it victorious in the institutions of mankind. And that is costly. Yet difficult and costly as it is, what is the most beautiful thing in the world? Power in the hands of love. Any kind of power—personal charm, intelligence, skill, leadership, possessions —any kind of power in the hands of love is the most convincing and beautiful thing in the world.

PRAYER

Eternal Spirit, across all the barricades of excuse and self-justification that we may raise against this truth, do Thou press it home upon us one by one, as individuals and as citizens, to the saving of our own souls and of our nation's life!

For Christ's sake. Amen.

Dr. Fosdick preached the foregoing sermon on January 21, 1934.

Prayer

By Harry Emerson Fosdick

Eternal God, from Whom we come, to Whom we belong, and in Whose service is our peace, we worship Thee. See Thy children living in cities which their minds have planned and their hands have builded until they forget the things which they did not make but which made them. Carry us in thought away from the small matters which our fingers have fabricated until we see Thee, Alpha and Omega, creator of all and determiner of destiny. Remind us of that sun which we did not make, whose light and heat made us possible. Remind us of the winds that blow away our rains and clouds, which we do not command. Release us from the foreground of our life into its background until through the portal of such thoughts we shall stand face to face with Thee, Thou father of our souls, Thou creator of our universe, the beginning and the ending.

In such worship we pray that with refreshed and holy awe we may find quietness. Save us from the restless irritation of our too busy lives. Let not our souls fail us because they forget serenity. Today in the presence of something greater than ourselves, something older than ourselves, some one who was before us and will be after us, may restfulness flow around our restlessness and the still, small voice be clear.

In such worship give us cleansing. We have tried by force of will to rid ourselves of irritations and anxieties, the stress of life, the passions and ambitions that disturb us. Lord, today, as darkness flees before the face of light, may these things fall from us that our hands have not been strong enough to drive away, that we may be cleansed. May evils that have mastered us rule us no more. May we stand upon our feet before the Lord God Almighty, maker of heaven and earth and father of our spirits, purified and strong.

Give us in this worship fresh dedication. Thou eternal purpose, of whom all our best purposes are but aftergleams, Thou eternal mind, of whom all our best thoughts are but dim reflections, command us—not as we will but as Thou wilt. Our greatness is to lose ourselves in Thee and what Thou dost desire and will for our humanity. Make us wise enough to give ourselves to the greatest. Make us good enough to surrender ourselves to the best. From this place of high worship and dedication may we go down, not so much to live our lives as to have Thy life lived in us.

Eternal Father, Thou seest in the secret of our hearts Thy servants' needs—burdens of practical estate where we want courage, deep bereavements so that the foundations of our souls are shaken and we need stability, anxieties about those we love, concerning whom our thoughts are helpless and our efforts vain. Beyond our power, let power flow into us for our sakes and our friends!

We lift before Thee our care for the welfare of our nation. We pray for guidance upon the President of the United States, upon the Mayor of this city, and upon all who, like them, bear

(*Continued on page 115*)

ANALYSIS OF BU

The Board of Trustees and the
all contributors to make their pl
the affairs of the church can be ha
are known as the year begins. H

CHURCH SUPPORT EXPENSES

May 1, 1934—April 30, 1935

Approved at the "Church Night" meeting of March 28, 1934

Ministerial Staff (Salaries, Expenses and Special Services)		$33,500.00
Music, Organ, Choir and Carillon		30,450.00
Religious Education:		
Church School	$15,350.00	
Physical Education Program	650.00	
Arts and Crafts	775.00	
Adult Religious Education	500.00	
Women's Bible Class*	775.00	
Men's Class*	685.00	
		18,735.00
Woman's Society*		360.00
Business and Professional Women's Club*		130.00
Riverside Guild*		385.00
Board of Ushers*		650.00
Ministerial Staff Secretaries		9,448.00
Business Offices (Salaries for Administration. Secretarial, Stenographic, Bookkeeping and Clerical Staff, Sunday Calendars, Telephone, Printing, Postage, etc.)		27,400.00
Building Maintenance and Operation (Salaries for Building and Engineering Staffs, Light, Heat, Power, Supplies, etc.)		79,642.00
Advertising		2,000.00
Water Tax		500.00
Insurance (Fire Insurance on Building, Organ, Furniture, etc., Stained Glass Windows, Public Liability, Workmen's Compensation, etc.)		7,000.00
General Expenses		3,800.00
Total Expenses		$214,000.00

SOURCES OF PROSPECTIVE INCOME

Anticipated Plate Collections	$18,000.00	
Income from established memorials, repayment of expense for sight-seeing service, and other expense coverage to be credited against the total Church Support Expenses	65,122.00	83,122.00
Total to Be Raised From Pledges		$130,878.00

* Additional funds are raised by the organization itself to meet its full budget.

DGETS—1934-1935

rd of Deacons join in an appeal to
promptly. The administration of
d satisfactorily only if the resources
our pledge in our hands by May 6th.

BENEVOLENCES

The church meeting on March 28th voted to raise at least $90,000.00 for benevolences and as much more as possible. It authorized the Board of Deacons to apportion the amount raised to the various organizations named in the list below, with such changes as the exigencies of the situation may demand. It is expected that the Board of Deacons will keep the church fully informed of the receipts and disbursements. The membership is urged as usual to route gifts through the church to organizations not included in this list. It is expected that together we will raise a total that will match the amount we need to raise in subscriptions for Church Support expenses.

1. Work in Missionary Churches, Hospitals, Schools, Colleges, etc., Home and Abroad.

2. Service to Boys and Girls and the Aged:
   - Baptist Home for the Aged.
   - Baptist Fresh Air Home for Children.
   - Jennie Clarkson Home for Children.
   - Uptown Y. M. C. A.
   - Cooperation in Program of Harlem and Riverside District Institutions.

3. Benevolence Program of Groups Within The Riverside Church:
   - The Woman's Society.
   - The Women's Bible Class.
   - The Church School.
   - Other Organizations.

4. Service to Students:
   - Intercollegiate Branch Y. M. C. A.
   - Student Work Y. W. C. A.
   - Work on Columbia University Campus.
   - Friendly Relations Committee Among Foreign Students.

5. Relief and Emergency Program:
   - Emergency Work Room.
   - Social Service Department.
   - Bowery Y. M. C. A.
   - Deacons' and Ministers' Fund.

6. Community Service:
   - Charity Organization Society.
   - Henry Street Nursing Service.
   - Manhattanville Day Nursery.
   - Knickerbocker Hospital.
   - Church Federation.

Routed Gifts

In this issue of THE CHURCH MONTHLY we are trying to give our readers some definite understanding of the budget situation in The Riverside Church. Budget means money and suggests definite planning, careful checking and rechecking, audits, tabulations, answers on the dotted line.

In connection with anything that is definitely religious, however, unless many things happen and continue to happen after the benediction is said and the lights are out, literally nothing of very great portent has happened at all. Though no one would attempt to write with assurance about the indirect influence of the Church of Christ, one would nevertheless hardly have courage to go on if he did not believe tremendously in that indirect influence.

So even the budget in such an institution as ours has a plus side that is out beyond our specific computations. We are the almoners annually of large sums of money that pass through our hands from various members in the church destined to be used for the benefit of mankind through a hundred or more different agencies.

In the aggregate $48,489.83 has thus passed through our hands to the treasuries of the following organizations:

Actors' Lounge
Adopt-a-Family Fund
American Association of Social Research
American National Red Cross
Baptist Missionary Convention of the State of New York
Boy Scouts of New Rochelle
Bronx Day Nursery
China Famine Relief
Citizens' Family Welfare Committee
Congregational Board of Ministerial Relief
Crusade for Children
Highlander Fold School
League for Independent Political Action
Ohio Unemployment League
Omi Mission
Philharmonic Symphony Campaign Fund
Shut-in Children Christmas Boxes
Student Christian Movement of Canada
Gaylord Farm Sanatorium
American Social Hygiene
Consumers' League
Milk Fund, Lenox Hill Hospital
Boy Scouts' Foundation
Working Girls' Vacation Society
Flower Hospital
New York Plant and Flower Guild
New York Nursery and Child's Hospital
Bronx County Society for the Prevention of Cruelty to Children
New York Society for the Prevention of Cruelty to Children
The Church League
New York Society for the Suppression of Vice
Welfare Council of New York City
New York Child Labor Committee
Association for the Aid of Crippled Children
Manhattan Eye, Ear and Throat Hospital
Inwood House
Christodora House
Bacone College
The Babies' Hospital
New York Child Welfare Committee
State Charities Aid Association
New York Infirmary for Women and Children
Society of the Lying-in Hospital
Maternity Center Association
Leonard Wood Memorial
St. Mary's Hospital for Children
Union Settlement
New York Diet Kitchen Association
Stony Wold Sanatorium
Convalescent Relief Fund
Madison Avenue Exchange for Women's Work
Citizens' Welfare Committee
Clergy Association of New York
National Council of Religion in Higher Education
Union Neighborhood Center
Sheltering Arms
American Society of Civil Engineers
Knapp Memorial Eye Hospital
Girl Scouts' Federation of Greater New York
Conference on Cause and Cure of War
National Recreation Association
Isabella McCosh Infirmary
Legal Aid Society
Mount Hermon School
Kipps Bay Boys' Club
Student International Union
Association to Promote Proper Housing for Girls, Inc.
New York Dispensary
Berkshire Industrial Farm

Arts and Crafts

Bookshelves and radiator shield made in woodworking class, painted in wine with gray shelves.

On bottom shelf of bookcase, perforated wooden torso for marionette, two legs and feet for marionette, carved and jointed; hollow framework for marionette, with wooden support. In front of radiator shield, carved end-table having a box top with lid. On this is posed "Kanga," ready for our "Winnie the Pooh" marionette show with "Baby Roo" just showing from her pouch.

On the second shelf, a book with stamped red leather cover, sewed and bound in class; a book rebound in dark red suede; a book bound in red skiver; a book bound in brown shark's skin; a book bound in tan skiver.

On the shelf above, a large book bound in dark blue suede; a book bound in red skiver; etched silver bracelets in front of a book bound in blue wallpaper and blue leather; a book bound in green art paper and green leather.

On the next shelf above, an enameled silver bracelet; a copper tea caddy; a tan ostrich leather bag and an ostrich purse to match; marionette heads –"Friar Tuck," "Maid Marian," a dancer, "Sheriff of Nottingham"; silver brooch in front of tooled black leather writing case; etched silver bracelet.

On top shelf, light brown reed flower basket; small basket of pine needles; brass tray; pattern reed basket; blue workbasket; two carved wooden figures; fruit basket; etched brass ash tray; basket tray holding brown Colonial basket.

Above the bookshelves are four finger paintings surrounding a block-printed wall-hanging in blues and blacks and tans.

"Arts and Crafts" in The Riverside Church stands for a leisure-time project which is proving highly valuable and which gives great promise of a large place in our future here. The group engaged in many interesting projects in our crafts rooms numbers about two hundred and fifty different people, old and young. It is not possible to appreciate either the character or amount of the work done except by close association.

The above picture presents a few examples of the work turned out by the groups, and the accompanying description of the articles gives an idea of the talent and ability which is finding expression in this effective program.

From left to right beginning at bottom:

The Latchstring

Our Open Door. As far as is consistent with the demands of our own work, The Riverside Church stands ready to make its facilities available to organizations, institutions, and groups in the city whose respective aims and objectives are definitely of a service nature. Applications come from many quarters and receive the favorable consideration of the House Committee whenever the attendant circumstances make it possible. There is no charge for this type of cooperation except in such cases as definite additional expense is involved, as is the case of course when meals are served.

Between January, 1933, and March, 1934, more than forty outside organizations have met under our roof. Among those who have been our guests on these occasions we find in the list the Missionary Education Movement, Congregational Women of New York State, Northfield League, the Greater New York Federation of Churches, Young People's Conference of the Southern New York Baptist Association, the American Guild of Organists, National Association of Organists, Jennie Clarkson Home, New York Oratorio Society, Foreign Student Conference, Latin-American Students, Southern New York Baptist Association, Charity Organization Society—Riverside District, Columbia Students, Edwin Gould Foundation, Foreign Student Staff of the Y. W. C. A., International Association of Agricultural Missions, Hymn Society of America, General Secretaries of the Y. W. C. A., Lingnan University of China, Ocean Park Rally, the Federal Council of Churches.

As to this type of work it is obvious that there is involved a certain wear and tear in the building, a lengthening of the hours of the attendants, the expense of light and heat and kindred matters. In so far as it is possible to get the different items accurately, it would appear that $2500 remains to be charged against the church budget over and above the costs which are passed on to the various groups. This relatively small sum marks the difference between a building that is open only to the use of the members of our own church and one that is available to some thousands of people in the course of a given year in connection with their particular interests.

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Almost Independent. One of the happiest features in the experience which we are having in The Riverside Church grows out of the availability of our equipment in leisure-time projects of recreational and educational character. A tour of the building on any night of the week would disclose the gymnasium, the bowling alleys, the tower classrooms, even the attic spaces above the nave, taken over by groups of people from all parts of the city, with a generous sprinkling of boys and young men from the section of New York that is bounded roughly by 116th Street on the south, 125th Street on the north, the Hudson River on the west, and by the East River.

How much does this cooperation cost the church budget? In dollars and cents it amounts approximately to $775 in the aggregate as a charge against the current

expense budget. Certainly not less than 2500 different people have some part in the activities involved.

One group of young people from Union Neighborhood Center regularly shares in the use of our facilities. The leader of this "Junior Achievement Club" writes concerning it:

"It is particularly commendable in that it answers a need among our girls and boys of the teen age. It produces leaders among them and helps them to interpret life in the spirit of helpfulness. The standards which they must follow are of the highest and they are taught to think only in terms of the best quality of workmanship. They are taught to adhere strictly to the principles of fairness, and a fine spirit of fellowship and cooperation is cultivated through their understanding of each other.

"This opportunity is open to all boys and girls in their teens who will seriously apply themselves to a program of high order. We are particularly glad that we number among this group many who otherwise have nothing of interest in their lives aside from their school work. It is fine to see such latent talent developed among our underprivileged young people and what could be more worth-while than to share the facilities that we as a church provide in making possible this program. It appeals not only to the underprivileged girl or boy but to others who are ambitious for just such an opportunity of self-expression."

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The above statement applies to the innumerable interest groups that are using the facilities of The Riverside Church. There is not time nor space in one issue of THE CHURCH MONTHLY to give even a cursory account of the work of the many groups of men, women, and children who throng the building every day and every night in the week. Let your imagination think of not less than a thousand boys and men in and out of the recreational activities, discussion groups, drama clubs, etc., in every week of the active year. Match the coming and going of these men and boys by women and girls substantially outnumbering the male groups. So it goes week on week. This is what we are talking about when we speak of the "program" of The Riverside Church.

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CORRECTION: A previous article in THE CHURCH MONTHLY gave the total weight of the metal in the University of Chicago Carillon as 220 tons. It should have read 206,080 pounds.

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PRAYER

(Continued from page 109)

public responsibility. We care for the world's peace and dread the possibility of wars that may shake to ruin the civilization that our fathers builded and spoil our children's hopes. Grant us each some new depth of quietness, some insight of wisdom and access of courage, some fresh strength, stability, and comfort that we may be stronger than our strongest adversaries, personal or social, taller than our tallest troubles, that we may grasp them firmly, see beyond them clearly, and so be more than conquerors through Christ who loved us. Amen.

The Carillon of Jerusalem

By Kamiel Lefevere

(The fourth in a series of articles on "Singing Towers")

Jerusalem, symbol of Christianity in its thousandfold record of the history, faith, and hope of mankind! What could be a more ideal home for a Singing Tower than Jerusalem; mingling its age-old and life-long procession of never-ending memories with the sound of bells, filling the air with joyous songs of praise, tolling in reverent memory, repeating in lamentable notes its history, old and new, as a long-awaited message of lasting peace.

Jerusalem, "the Possession of Peace," seems a strange misnomer for a city which, in its thirty-four centuries of recorded history, has been captured over forty times, repeatedly pillaged and often destroyed. It has been said that "There has been more human suffering in Jerusalem than in any other city in the world." However that may be, the influence of Jerusalem is a mighty and inescapable factor in world culture, and historians say that its influence is greater than that of Athens, Rome, or Constantinople. The archæological records of the Hills of Zion reach back to the Stone Age, about 3000 B.C. Some maintain that the story of Melchizedek, King of Salem, contains the first Biblical reference to Jerusalem.

On the west side of Julian's Way facing eastward toward the Holy City stand the new impressive buildings of the Young Men's Christian Association in the area known as Nikephoria. The buildings are located on the road affording the usual approach to Jerusalem, and are placed on an elevation sufficiently above the level of the ancient city as to afford a striking panoramic view across its walls and towers to the Mount of Olives beyond. The approach to the building is an oval forecourt with ascending driveway, leading to steps which bring one to a broad terrace. The forecourt encloses a formal garden containing many of the plants and trees indigenous to Palestine and mentioned in the Bible.

The cornerstone, laid on July 23, 1928, by Lord Plumer, the second High Commissioner for Palestine under the British mandate, carries an inscription chosen by the donor: "These buildings are given to the glory of God and in remembrance of His only begotten Son." In its symbolism, as well as in its service, the building as a whole is meant to convey, in so far as possible, the Christian message. In a style and on a scale hitherto unattempted, these buildings, the Singing Tower, the sculpture, decorative scheme, and furnishings are unique. Including a spacious Auditorium, Gymnasium, Swimming Pool, Library, and Athletic Field, they are equipped superbly for mental and physical exercise or recreation.

The whole group is a beautiful story in stone. The exterior walls, largely of stone quarried on the site, glow with color: rose, ochre, brown, and reddish tints. The group is composed of three principal structures. In the center is the main building with its noble tower, to the north the auditorium, and to the south the physical building. Each ele-

THE CARILLON TOWER AT JERUSALEM

ment has its own individuality and features, but the three, connected by cloisters and underground passageways, are planned into a unified whole, symbolic of the doctrine of the Holy Trinity—Three in One and One in Three. The grouping also expresses the threefold function of the Young Men's Christian Association, the development of the body, the mind, and the spirit of man.

The architecture of the Beaumont edifices is typical of many of the early churches in the Near East, but modified to meet the requirements of a modern structure. On the façade of the central building, just below the cornice, three inscriptions appear. They are among the most impressive expressions of the three monotheistic faiths to which Jerusalem is sacred to the world over. The Hebrew inscription, "The Lord our God is one Lord" on the south side, from the Shema; the Koranic inscription, from the chapter in Mohammed in the Koran, "There is no God but God"; and on the corner flanking the tower of Aramaic, "I am the Way."

The "Jesus Tower" is the main architectural feature of the group. It rises to a majestic height and from its observation gallery commands a panoramic view of the city and the countryside, probably unexcelled in the environs of Jerusalem. It contains many features of great interest.

Upon the eastern face of the tower in bas-relief is a figure representing the seraph of the prophet Isaiah's vision. "Each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, 'Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory.'" This great figure is seventeen feet high, and is the central decorative feature of the commanding tower.

(Continued on page 114)

The Sewing Room and Employment Service

ELSEWHERE in this issue of THE CHURCH MONTHLY will be found detailed statements of Current Expense and Benevolence Budgets that have been approved by the church for the coming year, May 1, 1934—April 30, 1935.

On this page we want to acquaint our readers with two relief projects that have been carried on directly by The Riverside Church for the past three years. The money spent on these objects is carried in our benevolence budget though they are not expected to be permanent items. These activities are in the nature of emergency measures growing out of the disposition of the church to be helpful when and as it can in the face of widespread unemployment. The funds to maintain this work have been contributed by generous members of the congregation of The Riverside Church and, in some instances, by the friends of the church and of Dr. Fosdick who are not definitely members of our congregation.

No. 1. The Employment Service

This project has been under the direction of Miss May Preuss and Mrs. Cowley. Their office space is furnished by the State Labor Bureau. They have had the advantage of the cooperation of the Bureau and its staff in their very heavy task. The Charity Organization Society has borne a percentage of the expense. The major responsibility, however, has fallen upon The Riverside Church, and its appeals for funds to support this project have been answered by interested friends to whom this work has been of particular interest. The expense of the three-year period has been approximately $21,000. The applicants have earned over $250,000 in wages. More than 2,000 of the jobs secured have been through the direct cooperation of the members of The Riverside Church congregation.

When this work was started we had no definite idea of how long the need would continue or how long funds would be available. We go into the new year in much the same state of mind. The emergency is still with us; we are counting upon our friends to make the funds available to continue the work. We are counting upon the congregation to realize that the success of this large project depends upon them and their cooperation in giving employment, through Miss Preuss and Mrs. Cowley, as generously and as steadily as is possible.

No. 2. The Sewing Room

This, too, is an emergency project. For three winters now the rooms on the fifth floor have been in constant use during the week by a group of needy women who are out of employment. The work has been supervised by women of our church membership under the general direction of Miss Mary Downs. Our own church workers, in their contacts with needy families, and the staff of the Charity Organization Society, have found the opportunity that this room affords a boon indeed to some hundreds of women. Many families have been

helped to "turn the corner," and with deep gratitude to the church for having helped out at a crucial time, they have gone on to better things.

This work has cost in excess of $50,000 in three years and has been entirely supported by a generous giver who prefers to remain anonymous.

This again is a piece of work which has grown out of the emergency. We have no commitments as to the future but we do want the members of the congregation to know that the church is inclined to do everything it can to help in this trying time. We want the congregation to realize also that there are generous friends among us whose confidence and good will make possible this type of service without increasing the budgetary burden.

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THE CARILLON OF JERUSALEM

(Continued from page 117)

Two polished red stone columns from the quarries which, in all probability, supplied Constantine the Great with the columns for the Church of the Nativity at Bethlehem, flank the main entrance to the vestibule of the tower. The capitals are two of the finest sculptures in the buildings. On the south side the Woman of Samaria with the jar of water recalls the beautiful incident at Sychar, and the discussion of the Water of Life. On the north capital is the gracefully recumbent Lamb, symbolizing "The Lamb of God." About the arched doorway twine the grapevine and the wheat stalk, together memorializing the Sacrament of the Last Supper. Above the portal is inscribed the great Messianic prophecy: "And His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Within the doorway are the four emblems of the Evangelists; southeast, a young man, St. Mark; southwest, the winged lion, St. Matthew; northwest, the winged bull, St. Luke; northeast, the eagle, St. John.

The carillon, which is the gift of Miss Amelia F. G. Jarvie, of Bass Rocks, Gloucester, is composed of thirty-five bells, cast by Gillett & Johnston, of Croydon, England. The largest bell, weighing one and one-half tons, bears the inscription of the Christmas Eve message of the Bethlehem angels: "Glory to God in the highest, and on earth peace, good will to men."

This carillon was first played on Palm Sunday morning of 1933, just before the dedication of the buildings by Lord Allenby the following week.

Within the portal in the southern niche of the vestibule, a simple inscription in stone appears: "These buildings are the fulfillment of the inspired vision of James Newbegin Jarvie, of Montclair, New Jersey."

And so a new Singing Tower sends out its sweet and tender music, haunting melodies, plaintive prayers, joy and laughter, carrying their message to the people like a chorus of harps, played by angels, recalling history old and new.

"Heaven's Choirs are looking out."

The writer is very grateful to Mr. Waldo H. Heinrichs, General Secretary of the Y. M. C. A. at Jerusalem, for the information concerning the details of this wonderful Singing Tower, pioneer of Carillon Art in the Near East.

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WHAT WOULD HAPPEN IF—

For instance, if the pledges and payments to the church budget from the members of the congregation were to decline appreciably? The answer would be, "The program would have to be curtailed proportionately." By this we mean that everything which is going on in The Riverside Church and the projects with which we are helping, both at home and abroad, would suffer proportionate deduction in the amounts available to maintain them. The ministers and members of the staff, together with the secretaries, the teachers in the Church School, and singers in the choir, would have to accept corresponding reductions in their stipends and every item in the program would have to be curtailed or eliminated.

In this statement we are differentiating between the program on the one hand and the upkeep of the building and property on the other. On the whole, the pledges of the members of the congregation are not applied to the cost of the upkeep of the property. The income from invested funds covers the major portion of the property upkeep and it is hoped that through the bequests and contributions of friends of the church in future years these permanent funds may become adequate for a reasonable assurance that the care of the property will not be a current charge upon the congregation.

You who worship here and who participate in our parish program are therefore responsible for the effectiveness and stability of the actual work of the church and are not being asked to give more than a small measure of financial support for the care of the building and the property. This makes it possible to talk in terms of its being your church, your program, your responsibility.

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OF

The Church Monthly

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